

thus, how can we expect sati to arise when dreaming? I do not say that it is impossible, but for us?

What I learn from the tape is especially caution as to breath. Also in samatha it is most difficult and people are bound to delude themselves. As to vipassanā, there are nāmas and rūpas all the time, why think of breath at all, that is only thinking. It may appear to some people who have great accumulations for mindfulness of breathing (they may have cultivated it in former lives), I will not exclude this. But, again, caution, caution.

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Now I quote from your letter for the benefit of others:

"It is so vital to realise that one can be aware anywhere whether working in the city or in the country. To think that one can only be aware when the environment is peaceful is a hindrance to the development of sati. It is so useful to be reminded of that again and again."

I now quote from a letter by Helen who has a fulltime nursing job: "People often say to me 'Oh nursing must provide many opportunities for Dhamma talks' but I find this is not so in my case. ANY SITUATION IS AN IDEAL SITUATION FOR AWARENESS TO ARISE — providing there is enough understanding accumulated. But I think in moments of stress and strain, we can see just how little wisdom there is and how great our defilements are. If we are desirous of sati and wisdom we can be very discouraged and disappointed; it can be really helpful if there is only a slight degree of understanding, but it is difficult when there is no one else around who is at all interested or have even heard of sati and understanding. But then we may have some understanding that it is useless to feel despondent and discouraged and this can encourage us to even have kusala citta."

She wrote that Phra Dhammadharo and Phra Jetanando have malaria in Sri Lanka and that one never knows where kamma is going to land us.